



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

pressing opinions in which all Divines of the Roman Church do not agree with you; and therefore, if your objection to the validity of the sacraments in the Church of England rests upon our rejecting your modern doctrine of intention, or upon our believing an external intention sufficient, and not requiring an intention of the end, the same objection will apply to the sacraments as ministered by those of the Roman communion who think with us. And so we are no worse off than many in France, Belgium, and Germany, who follow the doctrine of Ambrose Catharinus in this point.

R. I can tell you, however, that such an opinion is now everywhere discountenanced, and that its advocates are very few.

A. I think that is very likely, although until lately they were numerous enough; but however few they may now be, the same objection applies to their ministrations of the sacraments which you have directed against us. I was quite aware, however, that the doctrine now prevailing in the Roman Church is that which you maintain, that intention of the external rite alone is not sufficient; and this was the reason why I said that I considered the modern Roman doctrine about intention one of the most vulnerable points in your theology.

(To be continued.)

TO CORRESPONDENTS.

To diminish the chance of disappointment, all letters should be forwarded to the office by the first day of the month.

All letters to be addressed to the Editor, 9, Upper Sackville-street.

Contributors of £1 per annum will be furnished with six copies, any of which will be forwarded, as directed, to nominees of the subscriber.

In consequence of several persons having returned copies of the CATHOLIC LAYMAN, which had been already paid for by friends, under the apprehension that they might be called on hereafter in person to pay for them, we beg to call their attention to the following announcement—viz., that any one receiving any number of this journal which has not been ordered by himself, will not be charged for it, and may assume that it has been paid for by a subscriber.

The Catholic Layman.

DUBLIN, MARCH 15, 1856.

WE made an offer in our last number to the Most Rev. Doctor Cullen to place at his disposal four columns of our pages in every number of the CATHOLIC LAYMAN to the end of the year, in which any Roman Catholic priest whom he might name should be at liberty to print whatever he thought fit or necessary, to expose what Dr. Cullen was pleased to denominate our "vain and frivolous attacks upon the Church of Rome;" but we regret to say, that though we have kept our columns open to the latest possible moment for the purpose, no communication whatever has been made to us upon the subject.

If we had been so unreasonable as to require that Dr. Cullen should, personally, have taken on himself the task, he might, of course, not unreasonably have pleaded the weight and magnitude of his episcopal duties as an excuse for declining the offer; but when we expressly stated that any Roman Catholic priest, whom he might name to perform the duty, should have his communications treated with the greatest courtesy, and that we would print, free of all expense to Dr. Cullen, whatever that reverend gentleman might be pleased to send us in answer to our attacks, we did hope that some of the many able men in the ranks of the Irish priesthood might, at the instance of their most rev. superior, have been able to spare time enough to expose the want of real argument in our paper, and thus neutralize its influence by making our pages recoil upon ourselves. We still hope that Dr. Cullen's only difficulty lies in the wise selection of the gentleman to be deputed. Though, after all, we can scarcely think it greatly signifies who the individual may be, when, of course, he would always have at hand the ready assistance of so many of his learned colleagues, and the important supervision, when deemed necessary, of the Most Rev. Dr. Cullen himself.

If Dr. Cullen's charge against us be founded

in truth, the task could not be one of serious difficulty. If it be not founded in truth—and Dr. Cullen feels that it is not so—the matter, of course, assumes a character of greater delicacy and difficulty; and we cannot wonder that he should think it the safest course to refrain from discussion, and rest satisfied with abuse.

It is now nearly four years since we published the following passage in treating of the boasted unanimous consent of the Fathers:—

"But it will be said that the Church of Rome appeals only to the 'unanimous consent' of the Fathers—that is, that she relies upon them only when they all agree, and disregards them when they differ. Now, we are not going to speak with disrespect of the unanimous consent of the Fathers. Far from it; we know that all the Fathers, and the whole Church from the beginning, have all consented unanimously in all the articles of faith contained in the ancient Catholic creeds—in the Apostles' Creed, in the Nicene Creed, and in the Athanasian Creed. We join in that same consent; and we glory and rejoice in doing so, and in this consent we hope to live and die; and while we do this, we trust that we hold the Catholic faith. But any unanimous consent among the Fathers, in any article of faith not contained in these creeds, we have never found. It is nothing new or strange to say this. It was felt and confessed by the Fathers themselves: 'which ancient consent of Holy Fathers is not so carefully and diligently to be both sought for and followed, in every small question of the Divine law, but only, or at least especially, in the Rule of Faith' (i.e., the Catholic Creed).—St. Vincent Com., ch. 28. It is senseless to dispute about the authority which should belong to any such consent until we know whether there be any such consent. This ought to be brought to the test. WE HERE SOLEMNLY CALL UPON THE ROMAN CATHOLIC BISHOPS OF IRELAND, and upon the Roman Catholic priests of Ireland, upon all and each of them, TO BRING FORWARD ANY OTHER ARTICLE OF FAITH, IN WHICH THEY CAN SHOW ANY SUCH UNANIMOUS CONSENT OF THE FATHERS. Let them take any one of the twelve articles which Pope Pius the Fourth added to the creed of the Roman Church fifteen hundred and sixty-four years after Christ; let them tell us any one of those twelve new articles of which they will undertake to show that it is supported as an article of faith by the unanimous consent of the Fathers. If they will undertake to answer this challenge, we undertake that the subject shall be fairly and candidly considered in our pages. If such an unanimous consent can be shown for any one of those twelve new articles of faith, it will be a fair question then to consider what degree of authority should be allowed to such a consent. But if no Roman Catholic priest or bishop will venture to answer this challenge, or to point out any one of those articles for which they can undertake to produce such a 'unanimous consent of the Fathers,' we may fairly conclude that the thing is impossible; that no consent of the Fathers can be found in any articles of faith, except those contained in the ancient Catholic creeds.

"Why should not the Roman Catholic bishops and priests do this that we propose? They boast of having converted many Protestants of learning, and candour, and sincerity. If it was by fair argument, and discussion, and proof that they have converted them, why should they not hope to convert the conductors of this journal to all the same opinions, by the same means? But there is a still more urgent reason for the Roman Catholic priests and bishops doing what we now call upon them to do. Discussion is now going on among the Roman Catholic laity, and their priests and bishops cannot safely disregard it. We warn them that what we now write will be read by THOUSANDS of Irish Roman Catholics. If no answer to our challenge be given, those thousands of Roman Catholics will easily understand that no answer can be given. Will the bishops and priests allow so many thousands to be led astray, if it be in their power to set them right? How can they justify such negligence before God or man?"

We appeal to our readers whether such a challenge ought not to have been responded to? and whether we did not take a sufficiently broad stand, and assign sufficient motives to induce some one at least of the twenty-eight Roman Catholic Bishops and above two thousand Roman Catholic priests in Ireland to undertake the task of proving that Pope Pius IV.'s new creed was supported by the "unanimous consent of the Fathers?"

Yet not one has been found to undertake the task in or out of our pages; and the only result of our challenge appears to have been, that the controversial sermons usually preached in our metropolis during Lent have of late been discontinued.

Was Dr. Cullen afraid that we should go into his chapels to hear those sermons, and afterwards answer their arguments, though they would not answer ours? Perhaps so; and if so, why

should he be afraid of it if he has truth on his side?

Truth, alas! seems to enter but little into the consideration of many who talk loudly of unity and faith.

"Believe what I believe, and don't trouble yourself whether it be true or false," seems to be the language of the Church of Rome.

With us the first and greatest question with respect to anything in religion is, is it true? If it be true, it is right; if it be not true, it is wrong.

The great philosopher, John Locke, says, in his Essay on the human understanding:—

"There is nobody in the commonwealth of learning who does not profess himself to be a lover of truth; and there is not a rational creature that would not take it amiss to be otherwise thought of. And yet, for all this, one may truly say, that there are very few lovers of truth for truth-sake, even among those who do persuade themselves they are so."

He then goes on to say:—

"Whatsoever credit or authority we give to any proposition more than it receives from the principles and proofs it supports itself upon, is owing to our inclinations that way, and is so far a derogation from the love of truth as such; which, as it can receive no evidence from our passions or interests, so it should receive no tincture from them. There is one unerring mark whereby any man may know whether he be in earnest a lover of truth or not, viz.—the not entertaining any proposition with greater assurance than the proofs it is built on will warrant. Whoever goes beyond this measure of assent, it is plain, receives not truth in the love of it—loves not truth for truth-sake, but for some other by-end. It is as impossible, that the love of truth should carry my assent above the evidence there is to me that it is true, as that the love of truth should make me assent to any proposition for the sake of the evidence which it has not, that it is true; which would be, in effect, to love it as a truth, because it is possible or probable that it may not be true. In any truth that gets not possession of our minds by the inevitable light of self-evidence, or by the force of demonstration, the arguments that gain its assent are the vouchers and gage of its probability to us: we can receive it for no other than such as they deliver it to our understandings.

"The assuming an authority of dictating to others is a constant concomitant of an undue bias and corruption of our judgments. And how can it be otherwise but that he should be ready to impose on another's belief, who has already imposed on his own? Who can reasonably expect arguments and conviction from him, in dealing with others, whose understanding is not accustomed to them in his dealing with himself? who does violence to his own faculties, tyrannises over his own mind, and usurps the prerogative that belongs to truth alone—which is, to command assent by only its own authority, i.e., by and in proportion to that evidence which it carries with it."

It is upon the former of these great principles, the love of truth, that we strive to act; and it remains to be seen whether Dr. Cullen is acting on it also, or whether he adopts the other practice alluded to as his guide.

We shall still hold four columns of our paper at Dr. Cullen's disposal, and hope our Roman Catholic readers will not be again disappointed, in their hopes to see what they believe to be true, ably defended, and the fallacy of our arguments exposed, under the sanction of the Pope's Legate in Ireland, either in or out of our pages.

In consequence of several applications made to us from time to time for permission to reprint articles from our pages, we hereby beg to announce to all booksellers, newspaper proprietors, and others, that as our only object is the wide diffusion of what we earnestly believe to be religious truth (without any reference to pecuniary recompense or literary reputation), any person whatever is henceforward at liberty to republish, with or without acknowledgment, any article which has already appeared, or may hereafter appear, in our pages. We only request that such reprints may be made with care and accuracy, and that the proprietor or editor of the CATHOLIC LAYMAN may be furnished at the same time with a copy, and a statement where additional copies of the reprinted article, or articles, may be procured, and at what price—which we shall be happy (if desired) to advertise in our paper for the benefit of benevolent persons who may wish to procure or distribute them.